

*Spare-Minutes;*  
OR,  
**RESOLVED  
MEDITATIONS  
AND  
PREMEDITATED  
RESOLVTIONS.**

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*Written by* ARTHUR WARVVICK.

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— *Ego cur acquirere pauca  
Si possim inuidear.*

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The seventh Edition.

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LONDON,

Printed by G.M. for *Walter Hammond* and are to  
be sold by *Francis Eglesfield* in *Pauls Church-*  
*yard* at the signe of the *Marigold.* 1641.



## *The mind of the Frontispie*

Death pult this *Light* ; and his earth-banishit Fla  
Flew up to heav'n, and so a *Starre* became,  
Death cropt this *Rose-bush*, and the *Roses* were  
Snatcht up to heav'n, and made a *Garland* there;  
But here's a *Pillar* shall stand firme and fast,  
When Fate shall want a *Knife* ; and Death, a *Blast*  
This *Pillar* shall keepe fresh his *Urne*, his *Name*,  
Till *Flow'rs* forget to breathe ; and *Fire* to flame.

F. Q.







*Græcia præcipua*

*Pro rege decedens*

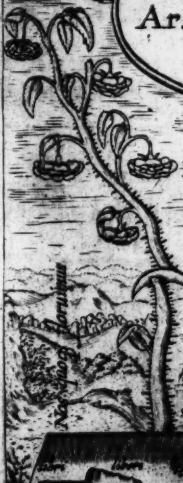


*Splendebat tanquam Stella*  
*Dom. 12. 3.*



*Extinctus amantissimus idem*

RESOLVED  
Meditations written  
by  
Ar: Warwicke.  
Libellus  
posthumus.  
1640.



*Longinus*  
*Evangelista*

2. Sam.  
18. 18  
Absolon  
had no  
Sonne  
and he  
built him  
a Pillar



*Alma Mater*

Nate capte has lachrymas supernarum cuncta parentis  
Non potes in mœstos itius abire rogos



R  
M  
P  
r  
i  
rin  
e f

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OF  
RESOLVED  
MEDITATIONS  
AND  
RESOLVED  
MEDITATIONS

BY ARTHUR W. ARVICK

THE NEW YORK  
PUBLISHED



LONDON  
THE NEW YORK  
PUBLISHED

MS. 25 Oct. 43 Stonewall



TO  
THE RIGHT  
*Worshipfull, My*  
much Honoured  
Friend, *S<sup>r</sup>. William*  
*Dodington Knight,*  
all health and  
happinesse.

Right Worshipfull,

**I** Will not  
make an  
over-large  
gate to my little City: A  
A 4 short

## The Epistle

Short Epistle best suites  
with so small a vo-  
lume, and both fitly  
resemble your know-  
ledge of mee, and mine  
acquaintance with you,  
short and small. But a  
mite freely given, makes  
a poore widow liberall:  
and in this Present,  
poore, like my habilities,  
is a thankfullnesse, infi-  
nite, like your deser-  
vings. To speake much,  
might bee thought flat-  
tery; to say nothing  
would

## Dedictory.

would be knowne ingrat-  
titude: I must therefore be  
short, I may not bee si-  
lent. The happy fortune  
of my tongue hath incou-  
raged my penne: and I  
humbly crave in the one,  
what I favourably found  
in the other, a courteous  
acceptance. Which if you  
please to add to your for-  
mer favours, and my  
happinesse, I shall have  
just cause to rest

Your Worships truly devoted

ARTHUR WARWICK.





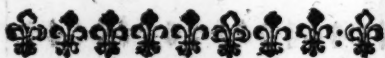


RESOLVED  
*Meditations*  
AND  
PREMEDITATED  
Resolutions.



It is the over curious ambition of many, to be best or to be none: if they

they may not doe so well as they would, they will not doe so well as they may. I will doe my best to doe the best, and what I want in power, supply in will. Thus whiles I pay in part, I shall not bee a debtor for all. He owes most that payes nothing.



2

**P**Ride is the greatest enemy to reason, and discretion the greatest opposite to pride. For whiles wisedome makes *art* the *ape* of nature, pride

pride makes nature the  
ape of art. The Wise-  
man shapes his apparell  
to his body, the proud  
man shapes his body  
by his apparell. 'Tis  
no marvell then, if hee  
know not himselfe,  
when hee is not to day  
like him he was yester-  
day: and lesse marvell,  
if good men will not  
know him, when hee  
forgets himselfe, and all  
goodnesse. I should  
feare, whilest I thus  
change my shape, least  
my Maker should change  
his opinion: and finding  
mee not like him hee  
made

made mee, reject mee, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to bee ashamed of my pride, but no reason, to bee proud of my shame.



3

**T**He reason that many men want their desires, is, because their desires want reason. He may doe what hee will, that

that will doe but what he  
may.



4

**I** Should marvell that  
the Covetous man can  
still bee poore, when  
the Rich man is still  
covetous, but that I  
see, a poore man can  
bee content, when the  
contented man is onely  
rich: the one wanting  
in his store, whiles the  
other is stored in his  
wants. I see then, wee  
are not rich or poore, by  
what wee possesse, but  
by what we desire. For  
he

hee is not rich that  
hath much, but hee  
that hath enough : nor  
hee poore that hath  
but little, but hee that  
wants more. If God  
then make mee rich by  
store, I will not impo-  
verish my selfe by cove-  
tousnesse : but if hee  
make mee poore by  
want, I will enrich my  
selfe by content.



**H**ypocrisie desires to  
seeme good rather  
than to be so : honestie  
desires to bee good ra-  
ther

ther than seeme so. The worldlings purchase reputation by the sale of desert, wisemen buy desert with the hazard of reputation. I would doe much to heare well, more to deserve well, and rather loose opinion on then merit. It shall more joy mee, that I know my selfe what I am, than it shall grieve me to heare what others report mee. I had rather deserve well without praise, than doe ill with commendation.

A



6

**A** Coward in the field  
is like the *Wisemans*  
foole: his heart is at his  
mouth, and hee doth  
not know what hee does  
professe: but a Coward  
in his faith is like a foole  
in his wisdome; his  
mouth is in his heart, and  
hee dares not professe  
what hee does know. I  
had rather not know the  
good I should doe, than  
not do the good I know.  
It is better to bee beaten  
with few stripes, than  
with many.

Each





**E**Ach true Christian is  
A right traveller: his  
life his walke, CHRIST  
his way, and Heaven  
his home. His walke  
painfull, his way perfect,  
his home pleasing. I will  
not loyter, least I come  
short of home: I will not  
wander, least I come  
wide of home, but bee  
content to travell hard,  
and be sure I walke right.  
so shall my safe way find  
its end at home, and my  
painfull walke make my  
home welcome.

As



8

**A**S is a wound to the body; so is a sinfull body to the soule: the body indangered till the wound bee cured, the soule not sound till the bodies sin be healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound is recompensed by the cure of the body: so is the punishment of the body sweetned by the health of the soule.

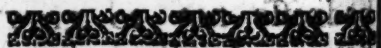
Let

Let my wound smart by  
dressing, rather than my  
body die; Let my body  
smart by correction, ra-  
ther than my soule perish.



**I**T is some hope of  
goodnesse not to grow  
worse: It is a part of  
badnesse not to grow  
better. I will take heed  
of quenching the sparke,  
and strive to kindle a  
fire. If I have the good-  
nesse I should, it is not  
too much, why should  
I make it lesse? If I  
keepe

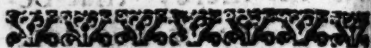
keepe the goodnesse I  
have 'tis not enough:  
Why doe I not make it  
more? Hee ne're was  
so good as he should be,  
that doth not strive to  
be better than he is: He  
never will be better than  
he is, that doth not feare  
to bee worse then hee  
was.



Heath may be enjoy-  
ed; sicknesse must be  
indured: one body is  
the object of both, one  
God the Author of  
both. If then hee give  
mee

I me health, I will thank-  
fully enjoy it, and not  
thinke it too good, since  
it is his mercy that be-  
stowes it: if hee send  
sicknesse, I will pati-  
ently indure it, and not  
thinke it too great,  
since it is my sinne that  
deserves it. If in health;  
I will strive to preserve  
it by praising of him:  
if in sicknesse; I will  
strive to remove it, by  
praying to him. Hee  
shall bee my God in  
sicknesse and in health,  
and my trust shall bee in  
him in health and in sick-  
nesse. So in my health,  
I

I shall not need to feare  
sicknesse, nor in any sick-  
nesse despaire of health.



77

**I**T is the usuall plea-  
of poverty to blame  
mis-fortune, when the  
ill finished cause of com-  
plaint is a worke of their  
owne forging. I will ei-  
ther make my fortunes  
good; or bee content  
they are no worse. If  
they are not so good, as  
I would they should have  
beene, they are not so  
bad, as I know they  
might have beene. What  
thought

though I am not so happy as I desire? 'Tis well I am not so wretched as I deserve.



12

**T**Here is nothing to be gotten by the worlds love, nothing to be lost (but its love) by its hate. Why then should I seeke that love that cannot profit mee, or feare that malice that cannot hurt mee? If I should love it, for loving mee, God would hate mee, for loving it, If I leath it for hating

B

me

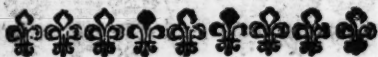
mee, it cannot hurt mee  
for loathing it. Let it  
then hate mee, and I will  
forgive it, but if it love  
mee, I will never requite  
it. For since its love is  
hurtfull, and its hate  
harmeleffe, I will con-  
temne its hate, and hate  
its love.



<sup>13</sup>  
**A**S there is a folly in  
wit, so there is a wis-  
dome in ignorance. I  
would not bee ignorant  
in a necessary know-  
ledge, nor wise above  
wisdome. If I know  
enough



enough I am wise  
enough, If I seeke more,  
I am foolish.



14

**I**T's no marvell that  
man hath lost his rule  
over the creature, when  
hee would not be ruled  
by the will of the Crea-  
tor. Why should they  
feare man, when man  
would not obey G O D?  
I could wish no crea-  
ture had power to hurt  
mee, I am glad so many  
creatures are ordained to  
helpe me. If G O D al-  
low enough to serve me,

B 2

I

I will not expect that all  
should feare me.



15

**N**O affliction (for the  
time) seemes joy-  
ous, all time in affliction  
seemes tedious. I will  
compare my miseries on  
earth with my joyes in  
Heaven, and the length  
of my miseries, with  
its eternity, so shall my  
journey seeme short, and  
my burthen easie.

There



There is nothing  
 more certaine than  
 death, nothing more un-  
 certain, than the time of  
 dying. I will therefore  
 be prepared for that at  
 all times, which may  
 come at any time, must  
 come at one time or la-  
 nother. I shall not ha-  
 stien my death by being  
 still ready, but swee-  
 ten it. It makes me not  
 die the sooner, but the  
 better.



17

**T**He commendation  
of a bad thing, is his  
shortnesse, of a good  
thing its continuance:  
it were happy for the  
damned, if their tor-  
ments knew end, 'tis  
happier for the Saints  
that their joyes are eter-  
nall. If man, that is  
borne of a woman, be  
full of misery, 'tis well  
that he hath but a short  
time to live: if his life  
be a walke of paine, its  
a blessing, that his daies  
are but a spanne long.

Happy

Happy miseries that end  
in joy : happy joyes  
that know no end : hap-  
py end that dissolves to  
eternity.



/ 8

**H**Ad I not more con-  
fidence in the truth  
of my Saviour, than in  
the traditions of men,  
poverty might stagger  
my faith, and bring  
my thoughts into a  
perplexed Purgatory.  
Wherein are the poore  
blessed, if pardon shall  
bee purchascd onely by  
expense : Or how is it  
B 4 hard

hard for a rich man to enter into Heaven, if money may buy out the past, present and future sinnes of himselfe, his deceased and succeeding progeny? If Heaven bee thus sold, what benefit has my poverty by the price already paid? I find no happinesse in Roome on earth. 'Tis happinesse for me to have Roome in Heaven.

There



**T**Here is no estate of  
 life so happy in this  
 world, as to yeeld a  
 Christian the perfecti-  
 on of content: and yet  
 there is no state of life  
 so wretched in this  
 world, but a Christian  
 must be content with it.  
 Though I can have no-  
 thing here that may  
 give mee true content,  
 yet I will learne to  
 bee truely contented  
 here with what I have.  
 What care I though I  
 B 5 have

have not much, I have  
as much as I desire, if I  
have as much as I want,  
I have as much as the  
most, if I have as much  
as I desire.



20

**I**T is the greatest of all  
finnes alway to con-  
tinue in sinne. For  
where the custome of  
sinning waxeth greater  
the conscience for sinne  
growes the lesse: it is  
easier to quench a  
sparke, then a fire; I  
had rather breake the  
Cockatri-



Cockatrices egge, then  
kill the Serpent. O  
daughter of *Babylon*,  
happy shall hee bee that  
taketh thy children  
whilest they are young  
and dasheth them against  
the stones.



<sup>2</sup>  
**N**ature bids mee  
love my selfe and  
hate all that hurt mee,  
Reason bids me love my  
friends and hate those  
that envie mee, Re-  
ligion bids mee love all  
and hate none. Na-  
ture sheweth care, Rea-  
son

son wit, Religion love.  
Nature may induce mee,  
Reason perswade mee,  
but Religion shall rule  
mee. I will hearken  
to Nature in much, to  
Reason in more, to  
Religion in all. Na-  
ture shall make mee  
carefull of my selfe, but  
hatefull to none; Rea-  
son shall make mee wise  
for my selfe, but harme-  
lesse to all; Religion  
shall make mee loving  
to all, but not carelesse  
of my selfe. I may  
heare the former, I will  
hearken onely to the  
latter. I subscribe to  
some

some things in all, to all  
things in Religion.



7

22

**A** Bundance is a trou-  
ble, want a misery,  
honour a burthen, base-  
nesse a scorne, ad-  
vancements dangerous,  
disgrace odious. One-  
ly a Competent estate  
yeelds the quiet of con-  
tent. \* I will not climbe,  
least I fall, nor lye in  
the ground, least I am  
trod on. I am safest  
whiles my legges beare  
me. A competent heate  
is

is most healthfull for my  
body, J would desire  
neither to freeze nor to  
burne.



2,3

**A** Large promise with-  
out performance is  
like a false fire to a great  
Peece, which dischar-  
geth a good expectati-  
on with a bad report.  
J will fore-thinke what  
J will promise, that I  
may promise but what  
I will doe. Thus  
whilest my words are  
led by my thoughts, and  
followed by my acti-  
ons,

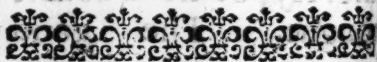
ons, I shall bee care-  
full in my promises,  
and just in their perfor-  
mance. I had rather  
doe and not promise,  
than promise and not  
doe.



24

**T**HE good meaner  
hath two tongues,  
the Hypocrite a double  
tongue. The good  
mans heart speakes  
without his tongue,  
the Hypocrites tongue  
without his heart. The  
good man hath often-  
times G O D in his  
heart,

heart, when in his mouth  
there is no G O D men-  
tioned: the Hypocrite  
hath G O D often in his  
mouth, when the foole  
hath said in his heart  
*there is no G O D.* I  
may soonest heare the  
tongue, but safest the  
heart, the tongue spea-  
keth lowdest, but the  
heart truest.



<sup>25</sup>  
**T**He speech of the  
tongue is best known  
to men: G O D best  
understands the language  
of the heart: the heart  
with.

without the tongue may pierce the cares of Heaven, the tongue without the heart speaks an unknown language. No marvell then if the desires of the poore are heard, when the prayers of the wicked are unregarded. I had rather speake three words in a speech that God knowes, then pray three houres in a language he understands not.

Medi-



26

**M**editation is the wombe of our actions, Action the Mid-wife of our Meditations. A good and perfect conception, if it want strength for the birth, perisheth in the wombe of the mind, and, if it may be said to be borne, it must be said to be still-borne: a bad and imperfect conception, if it hath the happinesse of a birth, yet the mind is but delivered of a burthen of imperfections, in the per-



perfection of deformity,  
which may beg with the  
scripture at the gate of the  
Temple, or perish  
through its imperfecti-  
ons. If I meditate  
what's good to be done,  
and doe not the good I  
have meditated, I loose  
my labour, and make  
curst my knowledge. If  
I doe the thing that is  
good, and intend not  
that good that I doe, it  
is a good action, but not  
well done. Others may  
injoy some benefit, I de-  
serve no commendati-  
ons. Resolution without  
action is a sloathfull fol-  
ly,

ly, Action without resolution is a foolish rashnesse. First know what good to be done, then desire that good being knowne. If forecast be not better way than labour, labour is not good without forecast. I would not have my actions done without knowledge, nor against it.



**I**T is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to be

be angry with my friend  
for my errors reprehension. I were not a  
friend, if I should see  
my friend out of the  
way, and not advise him:  
I were unworthy to  
have a friend, if hee  
should advise mee (be-  
ing out of the way) and  
I bee angry with him.  
Rather let mee have my  
friends anger than de-  
serve it; rather let the  
righteous smite mee  
friendly by reproofe,  
than the pretious oyle  
of flattery, or conni-  
vence, breake my head.  
It is a folly to sic ill-  
will

will, by giving a just  
cause of hatred. I think  
him a truer friend than  
deserves my love, than  
he that desires it.

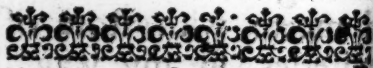


28.

**W**hen Children  
meet with prim-  
roses, nuts, or apples in  
their way, I see those  
pleasures are oftentimes oc-  
casions to make them  
loyter in their errands, so  
that they are sure to have  
their Parents displea-  
sure, and oftentimes their  
late returne findes a  
barr'd

harr'd entrance to their  
home, whereas those  
who meete with dan-  
gers in the way, make  
haste in their journey,  
and their speede makes  
them welcomed, with  
commendation. Na-  
ture hath sent mee a-  
broad into the world,  
and I am every day tra-  
velling homeward : If  
I meete with store of  
miseries in my way ,  
discretion shall teach me  
a religious haste in my  
journey : And if I  
meete with pleasures,  
they shall pleasure mee  
onely by putting mee  
in

in minde of my pleasures at home, which shall teach mee to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is decreed bought with the losse of home.



29

**W**Hen I see the fisher bait his hook, I thinke on Satans subtile malice, who sugars over his poysoned hookes with seeming pleasures.

pleasures. Thus *Eves*  
Apple was canded with  
divine knowledge, yee  
*shall bee as gods knowing*  
*good and evill.* When  
I see the fish fast hang'd,  
I thinke upon the cove-  
tous Worldling, who  
leapes at the profit  
without considering the  
danger. Thus *Achan*  
takes the gold and the  
garment and ne're con-  
siders that his life must  
answer it. If Satan bee  
such a fisher of men, its  
good to looke before  
wee leape. Honey may  
bee eaten, so that wee  
take heede of the sting:

C

I

I will honestly enjoy my delights, but not buy them with danger.



30

**I** See, when I have but a short journey to travell, I am quickly at home, soone out of the paine of my travell, soone into the possession of my rest. If my life bee but my walke, and Heaven my home, why should I desire a long journey? Indeed knowing my home so pleasant, I would not bee weary with a long walke



walke, but yet the shorter my journey, the sooner my rest.



31

I Cannot see two sawyers worke at the pit, but they put mee in minde of the Pharisee and the Publican: the one casts his eye upward, whiles his actions tend to the pit infernall: the other standing with a dejected Countenance, whiles his hands and heart move upward. 'Tis not ashamè to make

C 2 shew

shew of our profession,  
 so wee truely professe  
 what wee make shew of:  
 But of the two, I had ra-  
 ther bee good, and not  
 seeme so, than seeme  
 good, and not be so. The  
 Publican went home  
 to his house rather  
 justified then the Pha-  
 risee.



32

**W**hen I thinke on  
 the Eagles cary-  
 ing up of the shell-fish in-  
 to the ayre, onely to the  
 end hee may breake  
 him

him by his fall, it puts mee in minde of the diuels costly courtesies, who out of the bounty of his subtilty, is still ready to advance us to destruction. Thus more then once hee dealt with my Redeemer, no sooner had he rais'd him to the top of an high pinnacle, but straight followes, *cast thy selfe downe*; and having placed him on an high mountaine, let him *fall downe*; and hee shall bee largely rewarded with his owne. If advancement be so dan-

C 2 gerous,

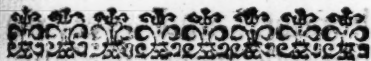
gerous, I will take heed  
of being ambitious. Any  
estate shall give me con-  
tent: I am high enough  
if I can stand upright.



33

**V**hen I see leaves  
drop from their  
trees, in the beginning  
of Autumne, just such,  
thinke I, is the friend-  
ship of the world. Whiles  
the sap of mainte-  
nance lasts, my friends  
swarme in abundance,  
but in the winter of my  
need, they leave me na-  
ked.

ked. Hee is an happy  
man that hath a true  
friend at his need: but  
he is more truly happy  
that hath no need of his  
friend.



34

**I** Should wonder, that  
the unsatiable desires  
of ambition can finde  
no degree of content,  
but that I see they seeke  
a perfection of honour  
on earth, when the full-  
nesse of glory is onely  
in Heaven. The ho-  
nour on earth is full of  
degrees, but no degree

C 4

ad-

admits a perfection:  
Whereas the glory of  
Heaven admits of de-  
grees, but each degree  
affoords a fullnesse.  
Heere, one may bee  
lower then another in  
honour, and yet the  
highest want a glory:  
There, though one  
Starre differs from ano-  
ther in glory, yet in the  
fullnesse of glory they  
all shine as Starres.  
Heere the greatest may  
want, there the least  
hath enough: Heere, all  
the earth may not bee  
enough for one; There,  
one Heaven is enough  
for

for all. LORD let  
me rather be least there,  
without honour here,  
then the greatest here,  
without glory there.  
I had rather be a doore-  
keeper in that house, then  
a ruler in these tents.



35

**V**Hen I see the  
heavenly Sunne  
buried under earth in the  
evening of the day, and  
in the morning to find a  
resurrection to his glory,  
Why (thinke I) may  
not the Sonnes of Hea-  
C 5 ven,

ven buried in the earth, in the evening of their daies, expect the morning of their glorious Resurrection? Each night is but the past-daies funerall, and the morning his resurrection: Why then should our funerall sleepe bee other then our sleepe at night? Why should wee not as well awake to our Resurrection, as in the morning? I see night is rather an intermission of day, then a deprivation; and death rather borrowes our life of us then robbs us of it.

Since



Since then the glory of  
the Sunne findes a Re-  
surrection, why should  
not the sonnes of glo-  
ry? Since a dead man  
may live againe, I will  
not so much looke for  
an end of my life, as  
waite for the comming  
of my change.



36

**I** See, that candle yeelds  
mee small bene-  
fit at day, which at  
night much steeds mee:  
and I know, the cause  
is not because the  
candles light was lesse  
as

at day, but because the daies light is lesse in the evening. As my friends love to mee, so mine to my friend may be at all times alike; but wee best see it, when wee most need it: and that, not because our love is then greater, but our want. Though then I welcome a courtesie according to my want, yet I will value a courtesie according to its worth. That my fortunes need not my friends courtesie, is my happinesse: should my happinesse sleight my friends

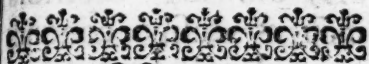
friends courtesie, 'twere  
my folly.



37

**I** See that candle makes  
small shew in the  
day which at night  
yeelds a glorious lustre,  
not because the can-  
dle was then more light,  
but because the ayre  
hath then more darke-  
nesse. How prejudiciall  
then is that ambition,  
which makes me seeme  
lesse then I am, by pre-  
suming to make mee  
greater then I should  
bee. They whose glo-  
ry

ry shines as the sparkes  
amongst stubble, loose  
their light, if compared  
to the Sonne of glory.  
I will not seat my selfe  
higher then my place,  
least I should bee dis-  
graced to an humility;  
but if I place my selfe  
lower then my seat, I  
may be advanced to the  
honour of, *Friend sit up  
higher.* I had rather be  
exalted by my humility,  
then be brought low by  
my exaltation.



38

**I** See that candle which  
is as a Sunne in the  
darkenesse, is but  
as a darkenesse in the  
Sunne: the candle not  
more lightning the  
nights darkenesse, then  
the Sunne darkening the  
candles light. I will  
take heed then of con-  
tention, especially with  
great ones. As I may  
bee too strong for the  
weaker; so I must bee  
too weake for the stron-  
ger. I cannot so easily  
vanquish mine inferi-  
ors,

ors, but my superiors  
may as easily conquer  
mee: J will do much to  
be at peace with all men,  
but suffer much ere I  
contend with a mighty  
man.



39

**I** See when J follow  
my shadow it flies me,  
When I flie my shadow  
it followes me: I know  
pleasures are but sha-  
dowes, which hold no  
longer then the sun-shine  
of my fortunes. Least  
then my pleasures should  
forsake mee, J will for-  
fake

ake them. Pleasure most  
flies me when I most fol-  
low it.

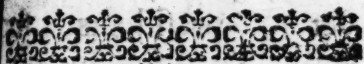


40

**I**T is not good to  
speake evill of all  
whom wee know bad:  
it is worse to judge evill  
of any, who may  
prove good. To speake  
ill upon knowledge,  
shewes a want of cha-  
rity: to speake ill up-  
on suspition shewes a  
want of honesty. I  
will not speake so bad  
as J know of many:  
J will not speake worse  
then

then I know of any.  
To know evill by  
others, and not speake  
it, is sometimes discre-  
tion: to speake evill by  
others, and not know  
it, is alway dishonesty.  
Hee may bee evill  
himselfe who speakes  
good of others upon  
knowledge, but hee can  
never bee good him-  
selfe, who speakes evill  
of others upon suspi-  
tion.



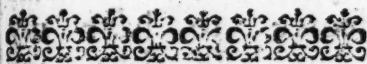


41

**A** Bad great one is a great bad one. For the greatnesse of an evill man, makes the mans evill the greater. It is the unhappy priviledge of authority, not so much to act, as teach wickednesse, and by a liberall cruelty, to make the offenders sinne not more his owne then others. Each fault in a leader is not so much a crime, as a rule for error : And their vices are made,

made, (if not warrants,  
yet ) presidents for  
evill. To sinne by pre-  
scription, is as usuall as  
damnable: and men run  
post in their journey,  
when they goe to the  
divell with authority.  
When then the vices  
of the Rulers of others,  
are made the rules for  
vices to others, the  
offences of all great  
ones must needs bee the  
greatest of all offences.  
Either then let mee bee  
great in goodnesse, or  
else it were good for  
mee to bee without  
greatnesse. My owne  
finnes

sinnes are a burthen too  
heavie for mee, why  
then should I lade my  
selfe with others offen-  
ces.



42

**T**O speake all that is  
true, is the property  
of fooles: to speake  
more then is true, is  
the folly of ——— too  
many. Hee that spends  
all that is his owne,  
is an unthrifty prodi-  
gall: Hee that spends  
more then his owne,  
is a dishonest unthrift:  
I may sometimes know  
what

what I will not utter,  
 I must never utter what  
 I doe not know. I  
 should be loath to have  
 my tongue so large as  
 my heart, I would  
 scorne to have my  
 heart lesse then my  
 tongue. For if to  
 speake all that I know,  
 shewes too much folly,  
 to speake more then I  
 know shewes too little  
 honesty.



43

**I**T is the ambitious  
 folly of too many, to  
 imitate

imitate rather greatnesse  
then goodnesse. They  
will sooner follow the  
example of their Lord,  
then the precepts of  
their G O D. I will al-  
way honour greatnesse,  
J will onely imitate  
goodnesse : and rather  
doe good without a  
patterne, then com-  
mit evill in imitation.  
'Tis better to bee saved  
without a president,  
then to be damned by  
example.

There



44

**T**Here is no security  
 in evill society,  
 where the good are of-  
 ten made worse, the bad  
 seldome better. For  
 it is the peevish industry  
 of wickednesse, to  
 finde, or make a fel-  
 low. 'Tis like, they  
 will bee birds of a fea-  
 ther, that use to flocke  
 together. For such com-  
 monly doth their con-  
 versation make us, as  
 they are with whom  
 wee use to converse.

I

I cannot be certaine, not  
to meet with evill com-  
pany, but I will be care-  
full, not to keepe with  
evill company. I would  
willingly sort my selfe  
with such, as should  
either teach, or learne  
goodnesse: and if my  
companion cannot make  
mee better, nor I him  
good, I will rather leave  
him ill, then hee shall  
make me worse.

**D****To**



45

**T**O teach goodnesse  
is the greatest praise,  
to learne goodnesse, the  
greatest profit. Though  
hee bee wisest that can  
teach, yet he that doth  
learne is wiser. I will  
not therefore bee unwill-  
ing to teach, nor a-  
shamed to learne. I  
cannot bee so ignorant,  
but I may teach some-  
what, nor so wise but I  
may learne more. I will  
therefore teach what I  
know, and learne what  
I know not. Though



it bee a greater praise to  
teach, then to learne, yet  
it is a lesser shame to  
learne, then to be igno-  
rant.



46

**A**S there is a misery in  
want, so there is a  
danger in excesse. I  
would therefore desire  
neither more nor lesse,  
then enough. I may as  
well die of a surfet as of  
hunger.

D 2

It



47

**I**T is the apish nature  
 of many, to fol-  
 low rather example  
 then precepts: but it  
 would bee the safest  
 course of all, to learne  
 rather by precept then  
 example. For there's  
 many a good Divine  
 that cannot learne his  
 owne teaching. It is  
 easier to say this doe  
 then to doe it. When  
 therefore I see good  
 doctrine with an evill  
 life, I may pittie the  
 one, but I will practise  
 only

onely the other. The  
good sayings belong to  
all, the evill actions only  
to their authors.



48

**T**Here are two things  
necessary for a Tra-  
veller, to bring him to  
the end of his journey:  
a knowledge of his way,  
a perseverance in his  
walke. If hee walke  
in a wrong way, the  
faster hee goes the fur-  
ther hee is from home:  
if hee sit still in a right  
way, he may know his  
home, but ne're come

D 2

to

to it : Discreet stayes  
make speedy journeyes.  
I will first then know  
my way, ere I begin  
my walke: the know-  
ledge of my way is a  
good part of my jour-  
ney. Hee that faints  
in the execution looseth  
the glory of the action.  
I will therefore not one-  
ly know my way, but  
also goe on in my way:  
I had rather my jour-  
ney should want a be-  
ginning, then come to  
an untimely end. If  
Heaven bee my home,  
and CHRIST my  
way, I will learne to  
know

know my way, ere I  
 haste to travell to my  
 home. Hee that runs  
 hastily in a way hee  
 knowes not, may come  
 speedily to an home hee  
 loves not. If C H R I S T  
 be my way, and Heaven  
 my home, I will ra-  
 ther indure my painefull  
 walke, then want my  
 perfect rest. I more  
 esteeme my home then  
 my journey; my actions  
 shall be led by know-  
 ledge, my knowledge  
 be followed by my acti-  
 ons. Ignorance is a bad  
 mother to devotion, and  
 idlenesse a bad steward

to knowledge.



49

**I** Cannot but wonder  
 at the folly of those  
 hearts, who are like  
 to kill themselves with  
 the feare of dying,  
 making the newes of  
 an insuing mischiefe, a  
 worse mischiefe then  
 that they have newes  
 of: whereas the fore-  
 knowledge of an ap-  
 proaching evill, is a  
 benefit of no small  
 good. For if it can-  
 not teach us to pre-  
 vent it by providence,

it

it may shew us, how  
to sustaine it by pa-  
tience. I may grieve  
with the smart of an  
evill, as soone as I feele  
it: But I will not  
smart with the griefe  
of an evill as soone as  
I heare of it. My evill  
when it commeth may  
make my griefe too  
great, why then should  
my griefe before it  
comes make my evill  
greater?

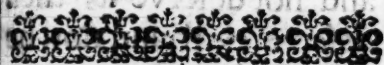
**D 5 As**



50  
**A**S I see in the body,  
 so I know in the  
 soule, they are oft most  
 desperately sicke, who  
 are least sensible of their  
 disease: whereas hee  
 that feares each light  
 wound for mortall,  
 seekes a timely cure,  
 and is healed. I will  
 not reckon it my hap-  
 pineffe, that I have ma-  
 ny sores, but since I  
 have them, I am glad  
 they greeve mee. I  
 know the cure is not  
 the more dangerous,  
 be-



because my wounds are  
more grievous; I should  
be more sicke, if I plained  
lesse.



51

**I**T is one, not of the  
least evils, not to avoid  
the appearance of evill,  
which oft makes the  
innocent justly punished  
with undeserved suspiti-  
on. I would desire to  
bee thought good, but  
yet I had rather bee so.  
It is no small happinesse  
to bee free from suspici-  
on, but a greater to  
bee void of offence. I  
would

would willingly bee  
neither evill nor sus-  
pected: but of the two I  
had rather bee suspected  
and not deserve it, then  
deserve evill and not be  
suspected.



§ 2

**I** Know but one way to  
Heaven, I have but  
one Mediator in Heaven,  
even one Christ: and yet  
I heare of more waies,  
more Mediators. Are  
there then more Christs?  
*Are the Lords waies as your  
waies,* that wee must goe  
to the King of Heaven as  
unto

unto a King on earth?  
Or if wee must, yet if  
my King bid mee come  
shall I send an other?  
If he bid me come un-  
to him, shall I goe un-  
to another? If hee bid  
me aske for peace onely  
in the name of the Prince  
of peace, why should I  
mention the Lady Ma-  
ry? If I shall bee heard  
onely in the name of his  
Sonne, why should I use  
the name of his ser-  
vants? Were it a want  
of manners, or a want  
of obedience to come  
when I am bid? Is ano-  
ther better, or am I too  
good

good to goe in mine  
owne errands to the  
Almighty? Because the  
Sonne was worse used  
then the servants on  
earth, shall the servants  
therefore bee sooner  
heard then the Sonne in  
Heaven? There are still  
unjust Husband-men in  
the Lords vineyard, who  
not onely abuse the ser-  
vants, but kill againe the  
Sonne, and rob him of  
his due inheritance.  
When the LORD there-  
fore of the Vineyard  
commeth, what will hee  
doe to these Husband-  
men? I doe not envie  
your

your glory yee Saints of  
G o d, yet I will not at-  
tribute the glory of my  
G o d to his Saints. How  
shall my G o d glorifie  
me, if I should give his  
glory to another?



53

**T**O be without passion  
is worfe then a beast,  
to be without reason, is  
to bee lesse then a man.  
Since I can bee without  
neither, I am blessed, in  
that I have both. For,  
if it be not against rea-  
son to be passionate, I wil  
not

not be passionate against reason. I will both grieve and joy, if I have reason for it, but not joy nor grieve above reason. I will so joy at my good as not to take evill by my joy : so grieve at any evill as not to increase my evill by my griefe. For it is not a folly to have passion, but to want reason. I would bee neither senselesse, nor beastly.



54

**I**T is the folly of wit  
in some to take paines  
to trimme their labours  
in obscurity. It is the ig-  
norance of learning in  
others, to labour to de-  
vest their paine by  
bluntnesse; the one thin-  
king hee never speakes  
wisely, till he goes be-  
yond his owne, and all  
mens understandings :  
the other thinking hee  
never speakes plainly,  
till hee dive beneath the  
shallowest apprehensi-  
on. I as little affect cu-  
riosity

riosity in the one, as I care for the affectation of baldnesse in the other. I would not have the pearle of Heavens Kingdome so curiously set in gold, as that the art of the workeman should hide the beauty of the jewell: nor yet so sleightly valued, as to bee set in lead: or so beastly used as to be flattered with dirt. I know the pearle (how ever placed) still retaines its vertue. yet I had rather have it set in gold, then seeke it in a dung-hill. Neat apparell is an ornament



namement to the body, but  
a disgrace, if either proud  
or slovenly.



55

I See corruption so  
largely rewarded, that  
I doubt not, but I should  
thrive in the world,  
could I get but a dis-  
pensation of my con-  
science for the liberty  
of trading. A little flat-  
tery would get mee a  
great deale of favour,  
and I could buy a world  
of this worlds love, with  
the sale of this little tri-  
fle *Honesty*. Were this  
world

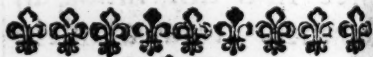
world my home, I might perhaps be trading: but alas, these merchandize yeeld lesse then nothing in Heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth, the love of G O D is better being everlasting. Let me then trade for those heavenly merchandize: if I finde these other in my way, they are a great deale more then I looke for, and (within little) more then I care for.

As



<sup>56</sup>  
**A**S faith is the evidence of things not seene: so things that are seene are the perfecting of faith. I beleeve a tree will be greene, when I see him leavelesse in winter: I know he is green when I see him flourishing in summer. It was a fault in *Thomas* not to beleeve til he did see. It were a madnesse in him not to beleeve when hee did see. Beleeve may sometime exceed reason, not oppose it, and faith bee often  
above

above sense not against it. Thus whiles faith doth assure mee that I eate **CHRIST** effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I beleeve, yet I must still beleeve those things that I see.



57

**T**Here is none so innocent as not to be evill spoken of, none so wicked as to want all commendation. There are too many who condemne the  
 evils just

just, and not a few who  
justifie the wicked: I oft  
heare both envy and  
flattery speaking false-  
hoods of my selfe to my  
selfe, and may not the  
like tongues performe the  
like taskes of others to  
others? I will know o-  
thers by what they doe  
themselves, but not learn  
my selfe by what I heare  
of others. I will be care-  
full of mine own actions,  
not credulous of others  
relations.

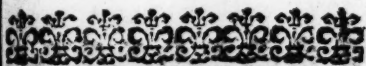
The



58

**T**He Crosse is but a  
 signe of CHRIST  
 Crucified, CHRIST  
 Crucified the substance  
 of this Crosse. The  
 signe without the sub-  
 stance is as nothing,  
 the substance without  
 the signe is all things. I  
 have not the signe,  
 though I adore but the  
 substance. I will not  
 blaspheme the Crosse  
 of CHRIST, I will not  
 worship but CHRIST  
 Crucified. I will take  
 up my Crosse, I will love  
 my

my *Crosse*, I will beare  
my *Crosse*, I will imbrace  
my *Crosse*, yet not adore  
my *Crosse*. All knees  
shall bend in reverence  
to his name, mine never  
bow in Idolatry to his  
Image.



<sup>59</sup>  
**I**T is the nature of  
man to be proud, when  
man by nature hath  
nothing to be proud of.  
Hee more adorneth  
the Creature, then hee  
adoreth the *Creator* :  
and makes, not onely  
his belly his god,  
E but

but his body. I am  
ashamed of their glory,  
whose glory is their  
shame. If nature will  
needs have mee to bee  
proud of something, I  
will be proud onely of  
this, that I am proud of  
nothing.



60

**A**S the Giver of all  
things, so each re-  
ceiver loveth a cheere-  
full giver. For a bar-  
gaine is valued by the  
worth of the thing  
bought, but a gift by the  
minds



minde of the party giving: which made the Widowes mite of more worth, then the riches of *superfluitie*. I see then, hee gives not best that gives most, but hee gives most, that gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart. Hee gives well, that gives willingly.

E 2

I



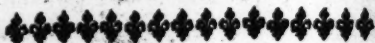
61

**I** See at a Feast, that  
 Others feed heartily on  
 that dish which perhaps  
 would not suite with my  
 appetite, whilst I make  
 as good a meale on those  
 cates, that perhaps their  
 palats could not relish.  
 I will not therefore  
 thinke I doe well  
 because my actions  
 please not others, nor  
 bee confident that my  
 actions are good, be-  
 cause my doings please  
 my selfe : but bee  
 more

more carefull to provide what is good at a feast, then what's delightfull: and more study to expresse what is honest in my actions, then what's pleasing. So, if sicke stomackes cannot relish my sound meates, the fault shall light on their ill appetites: and if unseasoned judgments like not my honest intentions, the fault shall fall on their ill relished apprehensions. It would please mee well to have praise when I deserve it;

E 2 but

but joy mee more to  
deserve praise when I  
have it.



Love y<sup>r</sup> Neighbour

**FINIS.**






TO THE  
VERTVOVS

*and Religious Gentle-*  
woman my much esteem-  
ed friend Mistrisse ANNE  
ASHTON, be health and  
happinesse heere and  
hereafter.

Worthy Mistrisse,

 **H E** ac-  
knowledge-  
ment of your  
favours shall  
be my meanest thanks,  
and

## The Epistle

and to thanke you for  
those favours, must bee  
my best acknowledge-  
ment, I can doe no  
more, I will doe no  
lesse. Nor have I any  
better meanes to shew  
my owne living grate-  
fullnesse, then by cou-  
pling it with my dead  
Sons thankfullnesse, and  
by reviving his, to en-  
liven my owne, and to  
testifie both to posterity,  
by this small memoriall.  
Neither is it unsutable  
that

## Dedictory.

that his study should  
yeeld some matter of  
thankfullnesse after his  
death, who in his life  
time studied to be thank-  
full to you his most de-  
serving friend. Which  
gave me (his sad Father)  
a fit hint to Dedicate  
these his last Medita-  
tions to your selfe, to  
whose name and worth,  
be meditated and inten-  
ded, to raise a fairer  
Monument, had hee li-  
ved. This prevented,  
what

## The Epistle

what remaineth, but  
that this remnant  
cloathe his thankfullnes,  
as farre as it can, and  
supply the necessitated  
defect of his uneffected  
purpose. These collected  
out of loose papers, seeme  
to bee wrought in some  
sodaine temperate heate  
of his honest fantasie,  
and hammered on the  
anvill of objected occasi-  
ons, and being forged  
roughly into these  
shapes, were cast a coo-  
ling



## Dedicatory.

ling into the next paper that came to hand : and so wanting filing and polishing, must crave pardon for their ruder forme. They assume their greatest worth and value from your courteous acceptance, and account it their chiefest happinesse, if, for them, you love his memory while you live, who endeavoured to make your memory out-live your selfe. This if you  
deigne

The Epistle, &c.

*deigne to doe you shall  
much comfort the sad-  
nesse of*

Your assured and

devoted friend

ARTHUR WARVICK.



# RESOLVED

## *Meditations*

AND  
*REMEDITATED*  
 Resolutions.

*The Second part.*



62



When one ascends from the ground to an higher roome, I observe with what

what contempt he insults and tramples on the staires by which he riseth, and how he first and most durteth that step by which hee first stepped from the durt Which putteth mee in minde of the practice of the aspiring ambitious, who, to get up to their wished height of honour, bedurt with scorne, and neglect those by whose shoulders they were first mounted, and exalted. I hate that ambition which inforceth ingratitude; which, being the

the basest of vices, cannot but soyle, and disgrace a man graced with such honours. I am not preferr'd with honour, if debased with ingratitude.



63

**H**E that will not bee perswaded to leape downe from an high chamber at once, cometh willingly downe by the stayres: and yet the declining degrees of his winding descent make it not lesse downward to him, but lesse per-

perceived of him. His leape might have brought him downe sooner, it could not have brought him downe lower. As I am then fearefull to aſt great finnes, ſo I will bee carefull to avoid ſmall finnes. Hee that contemn's a ſmall fault commits a great one. I ſee many drops make a ſhower : and what difference is it, whether I bee wet either in the raine, or in the river, if both be to the ſkinne? There is ſmall benefit in the choyce, whither wee

we go downe to Hell by  
degrees or at once.



64

**T**H E gentle and  
harmelesse sheepe  
being conscious of their  
owne innocency, how  
patiently, how quiet-  
ly, doe they receive the  
knife, either on the al-  
tar, or in the shambles?  
How silently and un-  
daunted doe they meet  
death and give it en-  
trance with small resi-  
stance? When the fil-  
thie loathsome and  
harmefull swine roare  
horribly

horribly at the first handling, and with an hideous crying reluctancy, are halld, and held to the slaughter. This seemes some cause to mee, why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horreur roare at the approach of death: when the godly quietly uncloathe themselves of their lives, and make small difference twixt a naturall nights short sleepe, and the long sleepe of nature.



nature. I will pray  
not to come to an un-  
timely violent death, I  
will not violently resist  
death at the time when  
it commeth. I willex-  
pect and waite my  
change with patience,  
imbrace it with cheere-  
fullnesse, and never feare  
it as a totall privation.



65

**I**T is no small fault to  
be bad, and seeme so:  
it is a greater fault to  
seeme good, and not  
bee so: The cloake of  
dissimulation is a maine  
part

part of the garment spotted with the flesh. A vice thus covered is worse then a naked offence. There is no divell to the Hypocrite.



**W**Hen I see the Larkers day-net spread out in a faire morning, and himselfe whirling his artificiall motion, and observe how by the reflecting lustre of the Sunne on the wheeling instrument, not onely the merry Larke, and fearefull

full Pigeon are dazeled,  
and drawne with admiration ; but stowter  
birds of prey, the swift  
Merlin, and towring  
Hobbie are inticed to  
stoop, and gazing on  
the outward forme, loose  
themselves. Me thinks  
I see the divels night-  
nets of inticing harlots  
fully paraleld, spread  
out for us in the vigour  
of our youth ; which  
with rowling eyes  
draw on the lustfull-  
nesse of affection, and  
betray the wantonnesse  
of the heart, and with  
their alluring glances  
F often

often make to stoope within danger of their fatall nets, not onely the simple and carelesse, but others also, men otherwise wary and wise : who comming within the pull of the net lie at the mercy of that mercilesse fowler, to their certaine destruction. Hence I resolve when I see such glasses, to shunne such motions, as assured that those glasses have nets adjoyning; those nets a fowler attending; that fowler a death prepared for mee, then which

I cannot die a worse.  
I may by chance, I  
must by necessity, at  
sometime come within  
their view: I will at no  
time come within their  
danger. I cannot well  
live in this world, and  
not see them at all. I  
cannot live well in this  
world, nor at all in the  
better world, if I be  
caught in their fatall  
nets.

F 2      There



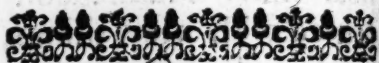
67

**T**Here bee that make  
 it their glory to  
 feed high, and fare  
*deliciously every day*, and  
 to maintaine their bo-  
 dies. elementary, search  
 the elements, the earth,  
 sea, and aire, to main-  
 taine the fire of their  
 appetites. They that thus  
 make *their bellies their*  
*gods*, doe make *their*  
*glory their shame*. I di-  
 staste a sordid diet as un-  
 wholesome, I care not  
 to taste and feed on va-  
 riety of delicates as un-  
 healthfull

healthfull. Nature contented with a few things, is cloyed, and quelled with over-many: and digestion her cooke imployed in the concoction of so much variety at once, leaves the stomacke too fowle a kitchen for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will bee taught by *Grace* not to live to eat, but eat to live, and maintaine health by a competent diet, not surfet with excessse.

F 3

He



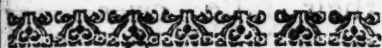
**H**E that too much  
Admires the glory  
of a Princes Court,  
and drawne up thither  
(by his ambition) thinks  
high places to bee the  
highest happinesse; let  
him view the foggie  
mists, the moist va-  
pours, and light exha-  
lations drawne up from  
the earth by the attra-  
ctive power of the glo-  
rious Sunne-beames;  
which when they are  
at highest, either spend  
themselves there in por-  
tending



tending meteors to others terrour and their owne consumption ; and either by resolution are turned into raine, or congelation unto hayle or snow, which sinke lower into the earth at their fall, then they were at their ascending. For my part, I may admire such a glowing coale. I will not with the Satyr kisse it. As I thinke it not the least and last praise to please Princes ; so, I know, it is not the least danger of times to live with them, *Procul*

*a Ioue, procul a fulmine.*  
Hee presumes too much  
of his owne brightnesse  
that thinkes to shine  
cleere neere the Sunne;  
where, if his light bee  
his owne, it must bee  
obscured by compari-  
son: if borrowed from  
the Sunne, then is it  
not his, but an others  
glory. A candle in the  
nights obscurity shewes  
brighter than a torch  
at noone-day. And  
*Cesar* thought it a grea-  
ter glory to bee the first  
man in some obscure  
towne, than the second  
man in *Rome* the  
head

head City of the world.



69

**I**T is a common custome (but a lewd one) of them that are common - lewd ones, by custome, to wound the fame, and taint the reputation of their neighbours with flanders; and having no lesse impotency in their tongues, than impurity in their hearts, forme both opinions and censures according to the mould of evill in themselves. And this they

F 5 do,

doe either with the Lapwing to divert, by their false cries, the travelling stranger from finding the nest of their filthinesse, or with the curtdold Fox in the Fable, to endeavour to have all foxes cur-tayld : or, with the fish Sepia, to darken with the pitchie inke of aspersions, all the water of the neighbourhood, that so themselves may scape the net of Censure, justly cast to catch them. Or els, to have themselves thought as good as any other, they will not have

have any thought good,  
that dwells neere them.  
I will therefore suspect  
him as scarce honest,  
who would (with a slan-  
der) make mee suspect  
an other as dishonest.  
I will not presently dis-  
respect him as dishonest,  
whom a lewd person  
dishonesteth with suspi-  
tion. The divell is not  
more blacke-mouth'd  
then a slanderer; nor a  
slanderer lesse malicious  
then the divell.

When



70

**W**hen I see the  
 Sun rising from  
 the East in glory, like  
 a gyant ready for the  
 course, within an houres  
 space obscured with  
 mists, darkned with  
 clowds, and sometimes  
 ecclipsed with the  
 Moones inferiour bo-  
 dy : and however,  
 without these, after  
 noone declining, de-  
 scending, setting, and  
 buried under our Ho-  
 rizon; I seeme to see  
 an earthly King moun-  
 ting

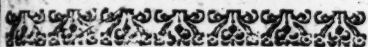
ting his throne in glory, yet soone clouded with cares, and feare of dangers : sometime darkned in honour by the malicious envy of his subjects; sometimes ecclipsed in his dominions by the interposition of forraigne powers; and however, without these, in a short time descending and setting at the evening of his life, and seldome passing the whole day thereof in perfect continuall glory. Then thinke I, O the odds of comfort in that heavenly

ly and these earthly king-  
domes; O the comfort  
of this odds; There  
each Saint is a glorious  
King; each King hath his  
incorruptible Crowne;  
each Crowne a bound-  
lesse, fearelesse, endlesse  
Kingdome. Let mee  
strive for the glory of  
such a Kingdome onely,  
which is a Kingdome of  
such glory.

*Felices anima quibus  
hæc cognoscere sola,  
Inq̃ domos superũm  
scandere, cura fuit.*

The





71

**T**H E Lawes in themselves are the scales of justice, the wronged poore-mans shelter, the pillars of the Common-wealth: but the abused practice makes those scales un-equall, that poore-mans shelter a mans poore shelter for his wrongs. The prooffe of this, appears with the Juries at the Assises in their proofes: when one may often discerne *perjury* usher in the evidence to

to the jury, and injury follow with the verdict. I admire with reverence the justice and wisdom of the Lawes: I deplore with compassion the abused practice of the Lawes, and resolve, rather to beare with patience an hayle-shower of injuries, than to seeke shelter at such a thicket, where the brambles shall plucke off my fleece, and doe me more hurt by scratching, than the storme would have done by hayling. I care not for that physicke, where the remedy

dy is worse then the disease.



72

**H**ow cunningly doth the Prince of darke-  
desse take on him the  
forme of an Angell of  
light? How often have  
seeming saints prooved  
divels? even in those  
things (lightly) most  
faulty, which they make  
a shew of being most  
free from: Some more  
proud of being thought  
plaine, then a flaunting  
gallant in his new fashi-  
on. Others refusing a  
deser-

deserved commendation, onely with a desire to bee commended for refusing it : The one hating pride with a more proud hatred, the other shunning praise with a greater vaine-glory. It is bad to have vices, worse to dissemble them. *Plato* possessed his rich bed with lesse pride then *Diogenes* trampled on it.



73

**I** Meet sometimes with  
men whose crazed  
braines seeme soldered  
with quick-silver; whose  
actions straines run one-  
ly in odd crotchets;  
whose judgements be-  
ing hood-winkt with  
their owne opinion, and  
passion, admit of nought  
for reason, but what  
their unreasonable selfe-  
will dictates to them.  
And then what they  
will doe, they will doe;  
and doe it they will  
with that torrent of  
vio-

violence, that overturnes  
all obstacles of counsell,  
which crosse their cour-  
ses. From these I will  
learne not to make *Will*  
my Coach-man, unlesse  
*Reason* runne before to  
shew the way. And if  
my action must passe  
by the waters of uncer-  
taine danger, of all vessels  
I will not use the *Wherry*.  
As sloath seldome bring-  
geth actions to good  
birth: so hasty rashnesse  
alwaies makes them  
abortive, ere well for-  
med.

As

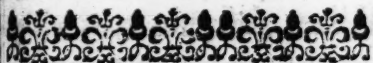
74

**A**S in vertues, hee  
that hath one, hath  
all: so in vices hee that  
hath one hath feldome  
one alone. He that will  
steale, must lie; and hee  
that will steale, and lye,  
will sweare his lye; and  
so easily skruce himselfe  
up to perjury. Hee that  
will bee drunke, what  
will he not be, when hee  
is drunke? and being  
slipt downe from the  
top of reasonable sense,  
where stoppeth he from  
tumbling downe into a  
beastly

beastly sensuality? I will therefore *give the water no passage, no not a little,* least it make a breach, and that breach let in an inundation to drowne the sweet pastures of my soule. I see the diuels claw is an entering-wedge, to let in his foot; that foot, his whole body. I will bee carefull to set a *Watch* and *keepe the doore,* that sin may have no admittance. I cannot bee too carefull, so it bee to the purpose; it cannot be to the purpose, if it be too little.

That





<sup>75</sup>  
**T**Hat the voice of the  
common people is the  
voice of GOD, is the  
common voice of the  
people ; yet it is as full  
of falshood, as com-  
monnesse. For who sees  
not that those blacke  
mouth'd hounds, upon  
the meere sent of opi-  
nion, as freely spend  
their mouthes in hun-  
ting Counter, or like  
*Ataons* doggs in cha-  
sing an innocent man to  
death, as if they fol-  
lowed the chase of truth

it

it selfe, in a fresh sent.  
Who observes not that  
the voice of the people,  
yea of that people that  
voiced themselves the  
people of GOD, did pro-  
secute the GOD of all  
people, with one com-  
mon voice, *hee is worthy  
to die.* I will not therefore  
ambitiously begg their  
voices for my prefer-  
ment; nor *weigh my worth*  
in that *uneven ballance*, in  
which a feather of opi-  
nion shall be moment e-  
nough to turne the scales,  
and make a light peece  
goe currant, and a currant  
peece seeme light.

There

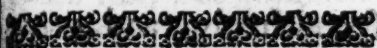


36

**T**Here are a sort of  
men which are kind  
men to me, when they  
expect some kindnesse  
from me: who have their  
hands downe to the  
ground in their salutations,  
when the ground of  
their salutations is to  
have a hand at mee in  
some commodity. But  
their owne ends once  
served, their kindnesse  
hath its end at once:  
And then it seemes  
strange to mee, how

G strange

strange they will seeme  
to grow to mee; as  
if the cause (their desire)  
being removed; the effect  
(their courtesie) must  
straight cease. I will not  
acknowledge such my  
friends, but their owne;  
and when ever I see such  
insinuating palpation, I  
will bethinke mee what  
the authors would have  
of me. And with a thrif-  
ty discretion, rather de-  
ny such their requests,  
then in a prodigall kind-  
nes become their friend,  
morethen mine owne.



77

I See a number of gallants every where, whose incomes come in yearely by set numbers, but runne out daily, sans number. I could pittie the cases of such brave men, but that I see them still in brave cases. And when I see them often foxed, we thinke the Proverbe sutes those sutes, *What is the fox but his case?* I should thinke them to bee *Entrapelas* his enemies, whom he cloathed

G 2

richly

richly to make them  
spend freely, and grow  
deboished. I will doe  
those men right, and  
wonder at them, be-  
cause they desire it. I  
will not wrong my  
selfe to envie at them,  
because they deserve it  
not, nor to pittie them,  
because they scorne it.  
I know that gorgeous  
apparell is an ornament  
to grace the Court, for  
the glory of the King-  
dome, but it is no orna-  
ment usefull in the King-  
dome of *Grace*, nor  
needfull in the King-  
dome of Glory. A rich  
coate

coate may bee commenda-  
ble in the *Accidents*  
of *armory* onely, but it  
is not the onely sub-  
stance of a commenda-  
ble Gentleman. I will  
value the apparell, by  
the worthinesse of the  
wearer; I will not value  
the worthinesse of the  
wearer, by the worth of  
his apparell. *Adam* was  
most gallantly appare-  
led, when he was inno-  
cently naked.

G 3 The



78

**T**HE men of most credit in our time, are the Usurers. For they credit most men: And though their greatest study bee *security*, yet it is usually their fortune to be fullest of *care*. Time is pretious to them: For they thinke a day broke to them, is worth a broke-age from their creditor. Yet this they finde by use, that as they have much profit by putting out, so must they have much

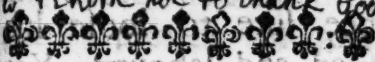


much care to get it in. For debtors are of *Themistocles* his minde, and take not so much care how to repay all, as how they may not pay at all their creditors, and make this their first resolution, how they may make no resolution at all. I envy not therefore the Usurers gaines, but considering they (as Merchant-adventurers) send abroad their estates in uncertaine vessels, sometime into the bankrupt rivers of prodigality, and unthriftinesse, sometimes into the seas

of casualities, and misfortunes, that many times their principall comes short home, I thinke, with my selfe, Let them gaine much by the adventure, that adventure so much to gaine. I will make this use of those uses, as to claime no interest in their gaines, *nor to owe any thing to any man but love.* If I lend where need is, and receive my principall againe, I will accompt that my principall gaine, and thinke my courtesie but a commanded charity.

In-

This may be applicable to sinners  
 who return not to thank God by Pray  
 for his  
 many  
 Benefitts  
 to them



79

**I**ngratitude is the cha-  
 racter of an ill nature  
 in our selves, a canker  
 of friendship with o-  
 thers, and the very  
 poyson that kills cha-  
 rity in the embrio, be-  
 ing but newly concei-  
 ved in the pregnant  
 mindes of good men,  
 and causing an abor-  
 tion of liberality, ere  
 it comes to its intended  
 birth. For who will  
 sow those barren sands,  
 where hee knowes hee  
 must not onely not ex-

G 5 peet

pect a good harvest, but  
bee sure to loose his  
seed and labour? Yet  
in these times what is  
more common or more  
practised then this ingra-  
titude? For in recei-  
ving benefits, who will  
not (with *Enclio* in *Plau-*  
*tus*) finde a third hand  
to reach out to take  
them? But in requi-  
ting, who is not more  
maymed then the sta-  
tua's of *Mercury*, which  
*Alcibiades* so mangled  
that he scarce left them  
a finger to point out  
the way to travellers?  
It is ten to one, but wee  
all

all desire to be cured of the leprosies of our wants: yet scarce one of ten of us returnes to give thanks for the cure. I will not thinke my selfe so enriched by receiving a courtesie, as ingaged to bee thankfull for it. I am not left a free man at my liberty, by taking a mans free liberality: but I sell my freedome for his benefits. I cannot deserve to bee gracious with my friend, if, with the *Graces*, I looke not with two faces backe to requite,  
as

as well as with one forward to receive.



80

**I** Will not much commend others to themselves, I will not at all commend my selfe to others. Soto praise any to their faces, is a kinde of flattery : but to praise my selfe to any is the height of folly. He that boasts his own praises, speakes ill of himselfe, and much derogates from his true deserts. It is worthy of blame to affect commendation.

Merrily



81

**M**errily and wittily  
said *Plantus*, that  
was one of the merry  
*Wits* of his time, I  
would (said hee) by my  
will have tale-bearers  
and tale-hearers puni-  
shed the one hanging  
by the tongue, the o-  
ther by the eares. Were  
his will a law in force  
with us, many a tatling  
gossip would have her  
vowels turned to mutes,  
and bee justly tongue-  
tied that desires to bee  
tied

tyed by the teeth at your table : wherewith *Thomas* his tooth shee gnaweth on the good-name of her neighbour: And many a hungry *Paret*, whose belly is his *arts*-master, would cease to second his *ave* to his Lord with depraving tales called *newes*, and make his *grace* after dinner the disgrace of some innocent: And most men would give them course entertainment, that come to entertaine their eares with discourse of defamative reports. I will be silent and barren of discourse



course, when I chance to  
heare a tale, rather then  
go with child therewith,  
till anothers eares be my  
mid-wife, to deliver me  
of such a deformed mon-  
ster. I may heare a tale of  
delight, and perhaps  
smile at an innocent jest,  
I will not jest, nor joy at  
a tale disgracing an inno-  
cent person.



82

**W**hen I see a gal-  
lant ship well  
rigged, trimmed, tack-  
led man'd and muni-  
tion'd

tion'd with her top and  
top-gallant, and her  
spread sayles proudly  
swelling with a full gale  
in faire weather, putting  
out of the haven into  
the smooth maine, and  
drawing the spectators  
eyes, with a well-wi-  
shing admiration, and  
shortly heare of the same  
ship splitted against some  
dangerous rock, or wrac-  
ked by some disastrous  
tempest, or sunk by some  
leake sprung in her by  
some accident, me see-  
meth I see the case of  
some Court favourite,  
who to day like *Sejanus*  
dazeleth

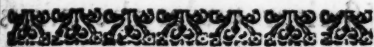
dazeleth all mens eyes  
with the splendour of his  
glory, and with the  
proud and potent beake  
of his powerfull prosper-  
ity cutteth the waves  
and ploweth through the  
prease of the vulgar, and  
scorneth to feare some  
*remora* at his keele be-  
low, or any crosse-winds  
from above, and yet  
to morrow on some  
stormes of unexpected  
disfavour, springs a  
leake in his honour,  
and sinkes on the Syrtes  
of disgrace, or dashed  
against the rocks of dis-  
pleasure is splitted and  
wrack'd

wrack'd in the *Charibdis* of infamy, and so concludes his voyage in misery and misfortune. I will not therefore adventure with the greedy shepheard to change my sheepe into a ship of adventure, on the sight of a calme sea.

*Vt pelago suadente etiam  
retinacula solvas,  
Multatamen lætus tristia  
pontus habet.*

I will study to deserve my Princes favour, I will not desire to bee a Princes favourite. If I fall whence I am, I can raise my selfe, but to bee

bee cast downe thence  
wereto be crushed with  
a desperate downe-fall. I  
preferre a mediocrity,  
though obscure, yet safe,  
before a greater eminency  
with a farre greater  
danger.



83

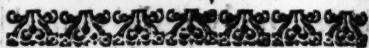
**W**Hen a storme  
drives mee to  
shelter mee under a  
tree, I finde that if the  
storme bee little, the  
tree defends mee, but if  
the storme bee great,  
the tree not onely not  
defends mee, but pow-  
reth

reth on mee that wet  
which it selfe had recei-  
ved, and so maketh mee  
much wetter. Hence  
instructed, I resolve  
that if improvidently  
I fall into some small  
danger of the lawes, I  
will presume to seeke  
shelter under the armes  
of some potent friend,  
but if the tempest of  
my trouble bee too po-  
tent for my friend, I  
will rather beare all my  
selfe, then involve my  
friend in the danger. It  
would bee bad enough  
for mee to bee drencht  
with or distressed by the  
storme

forme of the lawes  
 anger onely; It would  
 be worse to be drowned  
 with the anger of my  
 storming friend also.  
 My conscience of my ill  
 deserving towards the  
 lawes would inforce a  
 patience: my remem-  
 brance of my well-de-  
 serving to my friend  
 would make the just ad-  
 dition of his anger intol-  
 erable.

**Content**

84



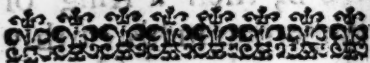
Content is the marke  
 Cwee all ayme at,  
 the *chiefe good* and top  
 of felicity, to which  
 all mens actions strive  
 to ascend : But it is  
 solely proper to G O D S  
 wisdom to ingrosse all  
 true content into his  
 owne hands, that hee  
 may sell it to Saints by  
 retaile, and inforce all  
 men to buy it of him  
 or want it. Hence is  
 it that a godly man  
 in his meane estate, en-  
 joyes more content in  
 G O D,



G O D, then a King or  
Emperour in his earthly  
glory and magnificence.  
I will then strive to pur-  
chase me a *patent* of con-  
tent from him that hath  
the *Monopolie* thereof;  
and then, if I have little  
in estate, I shall have  
much in content. *Godli-  
nesse shall bee my great  
riches, whiles I am con-  
tented with what I have.*

As

85

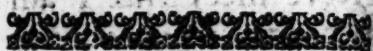


**A**S in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possesse much and enjoy but little, many have much, and use but little, others use much, and but little well. I shall not so much endeavour to have much where-withall to doe, as to doe much, with that little I have. It shall not so much greeve

greeve mee, that I am  
a poore *treasurer*, as  
joy me, if I have beene  
a good steward. I could  
wish I had more to use  
well, but more wish  
well to use that I have.  
If hee were so blamed  
that imployed not one  
talent well, what would  
become of me, if I had  
ten, and abused them?

H Popular

86



POPular applause, and vulgar opinion may blow up and mount upward the bubble of a vaine-glorious minde, till it burst in the ayre, and vanish. : But a wise man builds his glory on the strong foundation of *virtue*, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinkes of mee ; For that were impudent dissolutenesse. I will not make

make it my common  
care, to hearken how  
I am cared for of the  
common sort, and bee  
over-sollicitous *what eve-*  
*ry one speakes of mee,* For  
that were a toyle some  
vanity. I may doe well  
and heare ill: And that's  
a *Kingly happinesse*. I may  
doe ill, and heare well:  
and that's an hypocrites  
best felicity. My actions  
shall make me harmony  
in my hearts inner cham-  
ber: I will not borrow  
the *Voyces* of the vulgar  
to sweeten my musique.

H 2 The

87



**T**He rancor of malice  
 is the true nature of  
 the Divell, and the soule  
 possessed therewith is his  
 dearest darling. For  
 where envy, hate, and  
 revenge take up the  
 whole heart, there God  
 hath no roome at all  
 left to be in all his  
 thoughts. I may meet  
 a mad man, and avoid  
 him, I may move a  
 cholericke man, and  
 pacifie him, I may  
 crosse a furious drun-  
 kard

hard, and shunne him ;  
but a malicious man is  
more dangerous, im-  
placable, and inevita-  
ble then they all. Ma-  
lice omits no occasion  
to doe mischief: and  
if it misse thy body  
and substance, it pro-  
secutes thy shadow.  
*Vilam fera sevit in um-  
bram.* *Ally soule come*  
*not thou into their se-  
crets, unto their assem-  
blie, mine honour bee not*  
*thou united.* I must not  
turne anger out of my  
nature, I must not turne  
my nature into anger,  
I must give place to  
H & Wrath,

*Wrath*, but not a resting place, but a place to let it passe-by, that I may let goe displeasure. I may give entrance to anger on just cause, I may not give it entertainment on any cause, till it sower with the leaven of malice. I must be angry with sin, but I must be angry and sinne not.

When



88

**W**Hen I plant a  
choyse flower  
in a fertile soyle, I see  
nature presently to  
thrust up with it, the  
stinging nettle, the  
stinking hemlocke, the  
drowzie poppie, and  
many such noysome  
weedes, which will  
either choake the plant  
with excluding the  
Sunne, or divert its nou-  
rishment to themselves :  
But if I weed but these  
at first, my flower  
thrives to its good-

H 4 nesse

nesse and glory. This is also my case when I endeavour to plant grace in the fertill soyle of a good wit. For luxurious nature thrusts up with it, either stinging wrath, or stinking wantonnesse, or drowzie sloath or some other vices, which robb my plant of its desired nourishing. But these being first pluckt up, the good wit produceth in its time, the faire flower of vertue. I will not therefore think the best wits, as they are wits fittest to make the best

best men, but as they are  
the best purged best wits.  
The ground of their  
goodnesse is not the  
goodnesse of their wit  
ground, but the good  
weeding and cleansing it.  
I must first *eschew the*  
*evil*, ere I can *doe good*,  
supplant vices, ere I can  
implant virtue.



89

**A**S it is never too  
soone to bee good :  
so is it never too late  
to amend. I will there-  
fore neither neglect the

H 5 time

time present, nor des-  
paire of the time past.  
If I had beene sooner  
good, I might perhaps  
have beene better. If I  
am longer bad, I shall  
(I am sure) bee worse.  
That I have stayed long  
time idle in the market-  
place deserves reprehension,  
but if I am late  
sent into the vineyard, I  
have encouragement to  
worke, *I will give unto  
this last as unto thee.*

When

90



**W**HEN I see  
the Husband-  
man well contented  
with the cold of frost  
and snow in the Win-  
ter, because, though it  
chilleth the ground,  
yet it killeth the char-  
locke, though it checke  
the wheat somewhat in  
growing, yet it choa-  
keth the weeds from  
growing at all: Why  
should I be mooved at  
the winter of afflicti-  
on? Why vexed at  
the quaking fit of a  
quartane

quartane ague? Why  
offended at the cold  
change of affection in  
my Summer-friends? If  
as they seeme bitter to  
my minde or body,  
they proove healthfull  
to my bettered soule.  
If my wants kill my  
wantonnesse, my po-  
verty checke my pride,  
my disrespected sleigh-  
ting quell my ambi-  
tion and vaine-glory, and  
every weed of vice  
being thus choaked by  
afflictions winter, my  
soule may grow fruit-  
full for heavens har-  
vest. Let my winter bee  
bitter,

WINTER



bitter, so that I be gathered with the good corne at reaping time into the LORDS barne.



91

AS oft as I heare the Robin-red-brest chaunt it as cheerefully in September, the beginning of Winter, as in March the approach of the Summer, why should not wee (thinke I) give as cheerefull entertainment to the hoary-frosty hayres of our ages winter, as to the

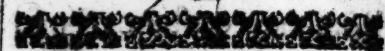
the Prim-roses of our youths spring? Why not to the declining Sunne in aduersity; as (like *Persians*) to the rising Sunne of prosperity? I am sent to the Ant, to learne industry; to the Dove, to learne innocency; to the Serpent, to learne wisdom; And why not to this bird to learne equanimity and patience; and to keepe the same tenour of my minde quietnesse, as well at the approach of calamities winter, as of the spring of happiness?



pinesse? And, since the Romans constancy is so commended, who changed not his countenance with his changed fortunes, Why should not I, with a Christian resolution, hold a steddy course in all weathers, and though I bee forced with crosse-windes, to shift my sailes, and catch at side-windes, yet skilfully to steere, and keepe on my course, by the *Cape of good hope*, till I arrive at the haven of eternall happinesse?

The

92



**T**H E same water  
which being liquid  
is penetrated with an  
horse-haire, will beare  
the horse himselfe when  
it is hard frozen. I  
muse not then that those  
precepts and threats of  
G O D S judgements  
enter not into the hard-  
ned hearts of some old  
men, frozen by the  
practice of sinne, which  
pierce and penetrate  
deepe into the tender  
hearts and melting con-  
sciences of younger folks  
thawed

thawed with the warmth  
of G O D s feare. Hence  
see I the cause why  
*the sword of the Word,*  
so sharpe that it ser-  
ueth in some to divide  
*the joynts and marrow,*  
in others glaunceth  
or reboundeth without  
dint or wound, from  
their cristall frozen and  
adamantine hearts. I  
cannot promise my selfe  
to bee free from sinne,  
I were then no man:  
but I will purpose in  
my selfe to bee free  
from hardnesse of heart,  
by custome and conti-  
nuance in sinne, I may  
erre

erre in my way, I will not persist and goe on in my errours, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen.



<sup>93</sup>  
**W**hen I see two Game-cocks at first sight, without premeditated malice fight desperatly and furiously, the one to maintaine the injury offered, the other to revenge the injury received by the first

first blow, and to main-  
taine this quarrell, not  
onely dye the pit with  
their blood, but die in  
the pit with their mu-  
tuall bloody wounds,  
mee thinkes I see the  
successe of those duël-  
lers of our time; which  
being ambitious of *A-*  
*chilles* his praise. *Pelidis*  
*juvenis cedere nescij*, de-  
speratly and furiously  
adventure their lives  
heere, and indanger  
their soules heereafter,  
onely for the vaine  
termes of false honour.  
I will not say but that  
being flesh and blood I  
may

may bee carelesse of my  
flesh and blood to re-  
venge injurious indig-  
nities offered mee: yet  
since as a tenant my soule  
must answer her Land-  
lord for reparations of  
the house shee dwels in,  
and I have no warrant  
of **G O D** or man for  
such revenge, I will not  
kill my owne soule to  
kill an other mans body.  
I will not pull the house  
of my body on my  
soules head in a fury, that  
**G O D** may make them  
both fuell for the fury of  
hell fire.

When

93



**W**Hen I view the  
Heavens decla-  
ring the glory of G O D,  
and the firmament shewing  
his handy worke, and  
consider that each little  
numbred Starre even of  
the sixth magnitude,  
containeth the earths  
dimension 18. times in  
bignesse by Astrono-  
mers conclusions, I  
easily descend to con-  
sider the great diffe-  
rence of earthly mens  
glory, and that weight  
of glory afforded the  
Saints

Saints in Heaven. For  
 what a poore ambi-  
 tion is it to bee the  
 best man in a City?  
 What's a City to a  
 Shire? What a Shire  
 to the whole Island?  
 What this Island to the  
 Continent of Europe?  
 What Europe to the  
 whole Earth? What  
 that Earth to a Starre?  
 What that Starre to  
 Heaven? and that to  
 the Heaven of Heavens?  
 And so by a retrogra-  
 dation how little? How  
 nothing is this poore  
 glory? I finde many  
 which say, *hoc nihil est*  
*aliquid*



*aliquid* : I finde in my  
selfe cause to say, *hoc*  
*aliquid nihil est*. If I  
needs will bee some-  
body by my ambition,  
I will bee ambitious  
to bee ranged with  
the Saints in Heaven  
rather then ranked with  
the Kings on earth :  
since *the least in the*  
*Kingdome of Heaven is*  
*greater then they.*

I

945



**I**Saw once a Jerfalcon  
 let flie at an Heron,  
 and observed with  
 what clamour the He-  
 ron entertain'd the fight  
 and approach of the  
 Hawke, and with what  
 winding shift hee strave  
 to get above her, la-  
 bouring even by be-  
 muting his enemies fea-  
 thers to make her flagge-  
 winged and so escape:  
 but when at last they  
 must needs come to a  
 necessitated encounter,  
 resumming courage our  
 of

of necessity bee turned  
face against her, and  
striking the Hawke  
through the gorge  
with his bill fell downe  
dead together with his  
deademie. This  
fight seemed to mee  
the event of a great  
sute in Law, where one  
trusting to his causes po-  
tency more then his  
causes equity, endea-  
vours to disinherit his  
stubborne neighbour by  
colourable titles to his  
land. Here may you  
heare the clamorous  
obloquies of the wron-  
ged and see the many  
I tur-

turnings and winding  
*Alexanders* in the Law  
fought out to get above  
his adversary. And  
lastly when the issue  
must come to tryall,  
oftentimes in the grap-  
ple they both sinke to  
beggery by the Law,  
whiles lawfully they  
seeke to get above each  
other. Hence warned  
against potent enemies  
I will alway pray,  
LORD make mee not  
a prey unto their teeth;  
and against an equall  
or inferiour I will not  
borrow the lawes ex-  
treme right to doe him  
extreme

extreme wrong : nor  
fall to law with any  
body till I fall by law  
to bee no body. I  
will not doe that to  
have my will, which  
will undoe my selfe of  
what I have by my wil-  
fullnesse.



<sup>96</sup>  
**T**HE Psalmist doth  
not slander the  
slanderers, when in a  
good description of  
their bad natures, hee  
saith, *their throat is an  
open sepulcher, &c. the  
poyson of Aspes is under  
I 2 their*

their lippes. For what more loathsome stench, and noisome smells can a new opened sepulcher belch out, then these venomous open throated slanderers? And well may their lips containe the poyson of *Aspes*, of which *Lacan* saith, *in nulla plura est serpente veneni*, when a few words of theirs shall (like a Witches spell) charme and strike dead a mans dearest reputation. I will therefore indeavour to make my actions of that vertue, that as an antidote

of

of *Mithridates* his best  
confection, they may  
repell the worst infecti-  
on those Serpents shall  
spit at mee. And al-  
beit I cannot bee free  
from their assaults (from  
which none is freed) yet  
I will not with *Cleopa-  
tra* set those *Aspes* so  
neere my heart that  
they may stop my vitall  
spirits with their poy-  
son. And since I must  
passe through this  
*Africa* of monsters  
and harmefull beasts,  
I will carefully feare  
and shunne the worst of  
tame beasts the *flatterer*,

I 3

and

and of wild beasts the  
slanderer:



**M**editation is a busie search in the store-house of fantasie for some Idea's of matters, to bee cast in the moulds of resolution into some formes of words or actions; In which search when I have used my greatest diligence, I finde this in the conclusion, that to meditate on the Best is the best of Meditations:

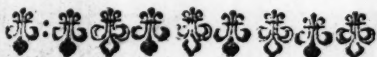


tions: and a resolution  
to make a good end is a  
good end of my resolu-  
tions.



I 4

A



tion: and is resolution  
to make a good end is a  
good end of my resolution.



A + I





A Meditation of the Authors found  
written before a Sermon of his for  
EASTER-day.

**M**Y heart a matter good indites ; O then  
LORD make my tongue a ready writers pen :  
That  
15

That so assisted by thy graces art,  
Thy grace unto the world I may impart:  
So raise my thoughts, my willing minde so blesse,  
That I thy glorious Rising may expresse.  
And rays'd from death of sinfull ignorance,  
Thy self-advancing power may advance.  
And if my simple willingnesse wants skill,  
Thou mad'st mee willing; L O R D accept my will.

An



An other written before a Sermon of  
his on the LI. Psalmc, verse 1.

**L**ORD guide my tongue, that covets to declare,  
How great my finnes, how good thy mercies are.

I both would shew, and yet so great is either,  
That whilst I both would shew, I can shew neither.  
They both are infinite, they both began  
Ere I beginning had or shape of man.  
Where then shall I begin, with hope to shew  
How great both are, who both exceeding know?  
Mercy still pardons, sin doth still offend,  
And being endlesse both, where shall I end?

*Thou*

*Thou first and last, whose Mercy beale my sin,  
Shew mee to end, and teach mee to begin.*

The



The last thing the Author wrote a few daies  
before his death.

**A** Bubble broke, its aire looseth,  
By which losse the bubble's lost,  
Each frost the fairest flowers brooseth  
Whose lives vanish with that frost.  
Then wonder not we die, if life be such,  
But rather wonder whence it is we live so much.



Tales long or short, whether offending  
Or well pleasing have their end.  
The glasse runnes, yet the set-time ending  
Every atom doth descend.

If life be such (as such life is 'tis sure)  
When tales and times find ends why should life still indure?

This

102  
This world is but a walke of paine  
That ha's onely end by death.

This life's a warre in which we gaine  
Conquest by the losse of breath.

Who would not warfare and travels cease  
To live at home in rest, and rest at home in peace?

Nothing

UM

Nothing here but constant paines  
Or unconstant pleasures be :  
Wortblesse treasures, loosing gaires,  
Scantie store, chained liberty.

If life afford the best no better fate,  
How welcome is that death, that betters that bad state ?

What's

What's the earth when trimmest drest  
To that cristall spangled dwelling?  
Yet the Saint in glory least  
Is in glory farre excellling.

Glorious Redeemer let thy earth of mine  
Thy glorious body see and in thy glory shine.

¶

Oft

¶ Oft I see the darksome night  
To a glorious day returning:  
As oft doth sleepe in tombe my fight,  
Yet I wake againe at morning.  
Bright Sunne returne, when sleepe hath spent deaths night,  
That these dimme eyes of mine may in thy light see light.

FINIS.



Imprimatur  
Hale

THO: WYKES

Never to soon to be Good  
October 5.

65

1637.



of y Plunderer	83	95
	17	69
Worthings		33



65



15  
9  
3